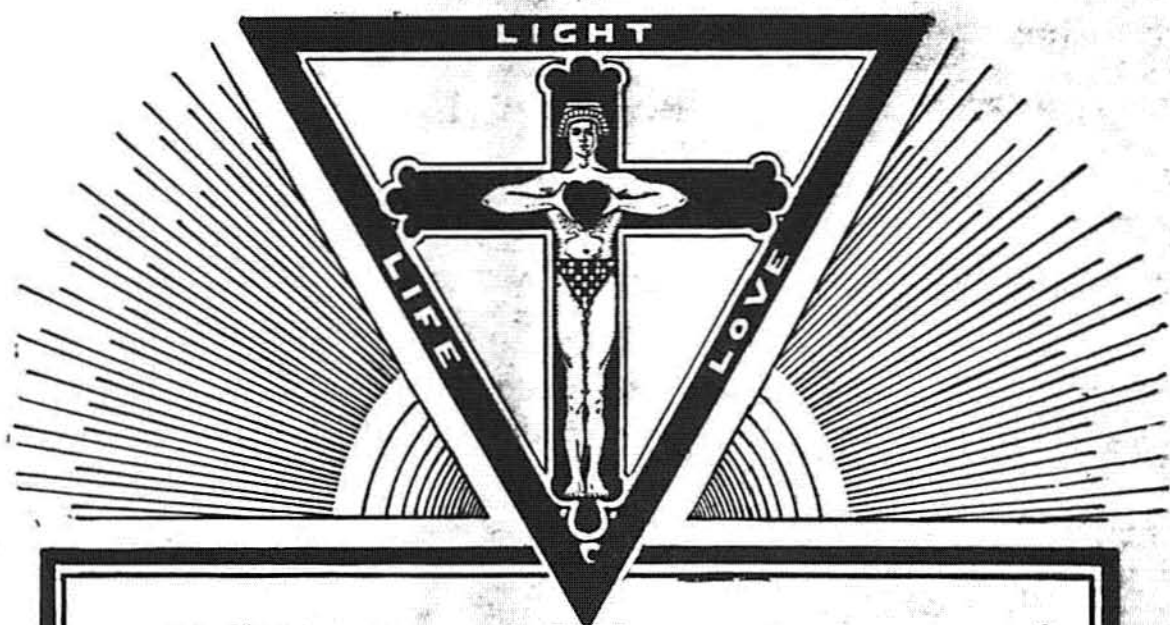


The **MYSTIC TRIANGLE**



A Modern Magazine of
ROSAECRUCIAN PHILOSOPHY

**The Mastery of Habit.
Bryan's Views on Evolution.
Dalton's Laws of Proportion.
Dictionary of Rosaecrucian Terms.
Descendants of Lemuria.**

Many Other Important Helps

M. L. Riskey

August, 1925

Price 25 cents

THE TRIANGLE



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Bryan's Views on Evolution

*The Important Points in His Contention Analyzed
for the Mystical Mind.*

By ROYLE THURSTON

Close and intimate association with Mr. William Jennings Bryan in his journalistic work convinces anyone who has had such privilege that Mr. Bryan is thoroughly sincere in his dominant viewpoints, regardless of their strangeness, impracticability or old-fashioned foundation.

Therefore, one is forced to give more than passing notice to Mr. Bryan's views about evolution and his contentions regarding the fitness of this subject in the school curriculum. The fact that Mr. Bryan is braving the laughs and scorns of a large portion of the public proves that he has some firm convictions on the subject; and the general attitude of the press is such to indicate that their reports of his claims are colored and unfriendly to Mr. Bryan.

It behooves us, therefore, to be fair and tolerant, especially as mystics and Rosicrucians, and examine Mr. Bryan's direct statements.

In a personal interview Mr. Bryan said: "First of all, please understand what I mean when I refer to 'evolution'. Most of those who disagree with me in my contentions also disagree with me as to what the scientists mean by the term *evolution*. The lay mind believes that evolution means growth or *development by growth*, like the growth of the chicken from its egg, or as the present form and application of radio has grown from the early principles of *wireless*. In the one case, we have development from within, in the other, development or growth from without. But that is not what the scientists mean by evolution. They use the term to describe the hypothesis or theory which links all life together and assumes that all species have developed or evolved from one or a few germs of life by the operation of some purely *mechanical, chemical or material* forces working from within."

In these words we see at once that Mr. Bryan is not contending without wide knowledge of his subject. When one of the scientists proclaims that Mr. Bryan's viewpoints are based on ignorance and a lack of study of the sciences, he is mistaken, as we shall see. The truth of the matter is, Mr. Bryan has read, studied and analyzed all of the best of the writings and arguments of the scientists and has carefully examined many of the fundamental principles of the sciences. But, he has arrived at different conclusions than the 'evolutionists', and his arguments are, therefore, based upon the same essence as are their profound statements, —personal interpretation and opinion.

We are reminded of the fact that many of the basic principles of science today, and many of our generally accepted scientific structures, are premised upon mere hypothesis or theories, without an iota of proof to sustain or warrant them.

Copernicus, the father of the present-day astronomy and cosmogony, wrote a paper outlining his theory of the universe, the form of the earth and the manner of our living on the outer surface of a sphere moving in endless space.

Copernicus called his explanation a 'working hypothesis' because it explained, in the day it was written, all the observed phenomena, and it explains today about eighty percent of the observed and tabulated phenomena. But, said Copernicus, in the preface to his lengthy paper, "although I offer this explanation, there is not one bit of proof that I can offer to substantiate it!" Despite this frank statement, the Copernican theory is taught in our public schools today, simply because no one has demonstrated a better theory and not because it meets all the requirements,—not by a very important and *serious* twenty percent!

Mr. Bryan contends that this is also true of the scientists' 'evolution theory' which was, in fact, invented by Mr. Darwin as an attempt to explain certain observed phenomena; and in the years which have passed, Mr. Darwin's evolution theory has been partly rejected because it did not explain newly observed phenomena. The scientists today do not accept Darwin's theory or explanation of the 'origin of species' for they have not been able to find a single indication of such a fact. Yet, the principles put forth in the 'origin of species' were fundamental to Darwin's theory of evolution as taught at the present time.

As a further indication of Mr. Bryan's scientific examination of the subject, let me quote his one most excellent argument against the so-called scientific 'evolution' doctrine. He says: "I contend that the various species did not have one or two or three origins, but each had its own origin from which each has evolved by the process of development through growth. Chemistry, the science which has contributed most largely to man's practical benefit, because man is best acquainted with it and has mastered it, of all the sciences, to the greatest degree, presents almost conclusive proof against 'evolution'. In this science we find no one, two or three original elements from which all material things have evolved, but, rather, some ninety-two. Chemistry has not found any law of evolution. If there is any proof anywhere of the scientists' contentions of evolution, we should find it first of all in the most exact science known to man,—chemistry."

In other words, Mr. Bryan's sound argument here is that we can definitely trace the chemical or physical nature in every material thing back to ninety-two original but distinct species or elements,—not one or two primitive ones from which all evolved.

How consistent this is with the Rosicrucian teachings!

Coming to the origin of man, Mr. Bryan contends that the Mosaic account of man's origin and creation is as complete and adequate an explanation as the 'evolution' explanation and has the advantage of consistency with the principles of science which are demonstrable (such as those of chemistry); has no missing links which are undiscoverable, does not lead to the elimination of God as a creator of all species, and is substantiated by all the sacred teachings.

Granted that we have before us two explanations accounting for the origin and creation of man as a species, we naturally examine the evidences that each has to offer, and, lacking any definite proof on either side, we then consider the consistencies and inconsistencies with other fundamental principles in nature, and likewise consider the qualifications of the author of each explanation to arrive at the conclusions offered. Doing all this, I am not sure that the scientific evolutionists have the better of the argument at all.

Mr. Bryan says that the explanation of the origin and creation of man which satisfies him, and which should be taught in preference to any man-made, unsubstantiated, inconsistent, unproved and atheistic doctrine, until a better and proven explanation is found, is the Mosaic one found in the books of Genesis, Chapter I, verses i, xxiv and xxvi, stating in substance that *in the beginning*, before there was anything, God began all of the creation and was, therefore, the sole Creator; and after having created the heavens, the earth, the water, grass, seeds, fruit and other species of vegetable life; and after having created every distinct and separate specie

of animal life, He said: "Let the earth bring forth the living creature *after his kind* . . . and it was so;" and then God decreed to make man in His own image, to have dominion over all the other living things previously created.

To the Rosicrucian, the Mosaic explanation is perfectly satisfactory and is in harmony with the Rosicrucian Ontology, which begins with the Biblical statement that God formed man of the dust of the earth and breathed into his nostrils the breath of life and man became a *living Soul*,—the image of God!

To the Rosicrucian, the principles of evolution began their operation, so far as man is concerned, at that moment when man was created as an image of God; for the Soul of man and the physical form of man began to evolve, the one in spiritual development, the other in material perfection, just as the chicken within the egg begins its evolution *after* its specific specie of expression is determined.

And, Rosicrucians also know that the being of man is continuing to evolve,—growing more and more spiritually like unto God and growing more and more beautiful in physical and material expression.

In all this, we, as Rosicrucians, can agree with Mr. Bryan, and we are glad to say that if, as records compiled indicate, half of the scientists in the world do not believe in a God or in personal immortality, there are hundreds of scientists affiliated with AMORC who do believe in and know God and who know there is personal immortality; and none of our members and students find anything in the Mosaic explanation or any other part of the Bible inconsistent with the *actual laws* of nature as observed from an unbiased viewpoint.

A PRELIMINARY NOTICE

From many indications it appears to be nearing the time when the national headquarters and the Supreme Lodge of the AMORC will move into another of the many jurisdictions on the North American continent.

The Supreme Lodge was located for some years in New York, and then on invitation from the California Grand Lodge it moved to San Francisco in the spring of 1919. Here it has been for over six years building up the membership and work in the West and establishing the beautiful headquarters and Lodge rooms which are located in this city.

It is nearly time for a return to some Eastern section of the country again so that the Supreme Officers and their families may be nearer to the Eastern Lodges.

Of the many cities extending offers to the Supreme Lodge, the one most enticing is that from the Grand Lodge of Florida. And hundreds of our members know that the AMORC already possesses land and other valuable concessions and rights in and near Tampa, therefore it will be most logical if the Supreme Lodge finally decides to move to that city, before the end of this year.

Plans are now before the Emperor for a very beautiful Egyptian Temple, Library, and executive offices to be constructed this summer in Tampa near which a large home will be provided for the Emperor and his family and another for the Secretary and his wife. The *Universitas Illuminati* also has its own property in Tampa with plans for magnificent structures in the future. Such a location for the chief executive offices would mean being within forty hours of more than seventy-five per-

cent of our members in this country. That is something to be considered. The rapid growth of Tampa, in which the Supreme Officers have been materially interested, offers an excellent opportunity for further development of the work in what is becoming another year-round playground for America, like unto California.

Further announcements regarding these plans will be made in our next issue.

A great many have taken advantage of our offer to dispose of the Cromata as mentioned at the bottom of page ninety in the June issue of this magazine. Much enthusiasm has been expressed over these books and in answer to the inquiries received we wish to say that there are a number of the Cromata numbered A, E, and F still on hand. Send for your copy while they last.

Also we wish to say to those who have inquired that the May, 1920 issue of the American Rosae Crucis is not completely exhausted. This is the magazine issue that contains the very interesting articles desired by so many members. A partial list of the contents of this issue is as follows: The Divine Birth of Jesus (a remarkable account of the parentage of the Master), The Salvation of Man, The Cosmic Pilgrim, The Work of the Higher Degrees, Personal Magnetism what it is and how to develop it, Facts and Fallacies, The Raising of the Dead, The Home Instinct of the Soul, etc. Copies of this May, 1920 issue, truly rare and valuable, may be secured at fifty cents per copy by addressing your letter and remittance to the Amorc Supply Bureau, 843 Octavia Street, San Francisco, Calif.

Descendants of Lemuria

A Description of an Ancient Cult in California

By SELVIUS

Nestled at the foot of a partially extinct volcano, protected from the hot sun of mid-day and the chilling breezes of the Pacific by the towering mountain there exists the strangest mystical village in the Western Hemisphere, without equal, perhaps, in the whole world.

The last descendants of the ancient Lemurians, the first inhabitants of this earth, find seclusion protection and peace, in this unique village of their own creation.

It seems hardly possible that there could be in America, and in California, a place, a village, a community of homes and industries, so secluded, so guarded and so difficult to locate, that in a hundred or more years only four or five strangers have passed within the sacred confines of the *Armaiti*, or invisible protective boundary of the village.

For fifty years or more the natives of Northern California, and tourists, explorers and government officials have contributed facts, and some fancies, to the accumulating mass of evidence proving the existence of the "mystic village" (a name used by common agreement) and supplying the most astounding facts ever attributed to human beings.

Tradition and the romantic tales of romantic California alone, will not account for the stories told by persons who witness strange sights in the vicinity of Mt. Shasta. Looking at the reports from an investigator's point of view, the accumulating evidence is convincing. It proved to be so to the present writer, and had it not been so, the facts revealed here for the first time might have remained concealed for many more years.

When business men, tourists, state officials and "hikers" alike, wander into such nearby towns as Weed and ask questions about the strange sights they have seen near Shasta at sunset, midnight or sunrise, and when passengers on the *Shasta Limited*, en route to Portland and Seattle, will hurry out of their berths in the fall and winter months to ask the porters and Pullman Conductors to explain the weird sights witnessed at sunrise as the train passes Shasta, we may believe that there is something there worthy of investigation, especially when these inquirers have never heard the local stories and are passing through the territory for the first time. At least, I felt that way, and so have hundreds of serious-minded persons.

An interesting fact of the investigation is, that the closer one gets to the vicinity of Mt. Shasta, the less one will learn about the facts. Not that the persons living in the many thriving villages near Shasta know nothing, but they have a fear, based upon reasonable grounds, of revealing too much or admitting that they have ever tried to penetrate the sacred precincts. Yet, I dare say there is hardly one able-bodied man, or woman, within one hundred miles of Shasta who has not secretly and quietly delved into various methods of approach,—oftimes too successfully!

Even no less a careful investigator and scientist than Prof. Edgar Lucin Larkin, for many years director of Mt. Lowe Observatory, said in newspaper and magazine articles that he had seen, on many occasions, the great temple of this mystic village, while gazing through a long-distance telescope. He finally learned enough facts to warrant his announcement that it was the last vestige of the works of the Lemurians.

Has no one ever seen any of the inhabitants? Indeed, yes, and in some instances, under notable circumstances. At one time a very old and exceedingly venerable delegate from the community made an official journey, by foot, to the city of San Francisco. His visit was heralded by many strange methods and he was met by a Committee at the Ferry Building and ushered up Market Street to the Mayor's office where the Key to the City was given to him in typical San Francisco style, much to the embarrassment of the simple soul who came to bring greetings on the anniversary of the establishment of their community in California. Never has San Francisco seen such a being of nobility, humility and majestic bearing in one expression.

Various members of the community, garbed, as was their official representative, in pure white, gray-haired, barefoot and very tall, have been seen on the highways and in the streets of the villages near Shasta.

Occasionally, they have purchased goods of an unusual kind in the stores, always offering in payment a bag of gold nuggets of far greater value than the articles purchased. They have no need of money and manufactures; they produce and grow within their own village all that the four or five hundred men, women and children require.

Mt. Shasta is one of the most picturesque mountains in the West. Like the sacred volcano in Japan, which it resembles to a remarkable degree, it rises high above the plains surrounding it, and its white-capped peak can be seen for hundreds of miles. At the foot of this mountain, covered with snow most of the year, are green and flower-dotted fields and farm lands basking in the golden sun of the Pacific. There are sufficient stretches of wooded land at various parts of the base of the mountain to hide small valleys or glens; and in one of these lies the strange village and its strange inhabitants,—far from the beaten paths of sand or gravel, and further still from the state highways.

At midnight, throughout the whole year, a ceremony is performed in this village, called the "ceremony of adoration to Guatama". This latter word is their name for America; and the real purpose of the ceremony is to celebrate the arrival on this continent of their forebears when the continent of Lemuria disappeared beneath the quiet waters of the Pacific. At such ceremonies wonderful lights are used to such an extent that the whole southern side of Mt. Shasta is illuminated and made visible at great distances. These same lights are used at sunrise, daily and are often seen by passengers on the *Shasta Limited* which passes Shasta at about sunrise in certain seasons.

The Lemurians are claimed to be the first inhabitants of the earth. Most of what has been written or told of the Lemurians is from tradition and not so dependable as the little knowledge we have of the inhabitants of the continent of Atlantis, which ages ago disappeared beneath the waters of the Atlantic.

The Oriental Literature Syndicate of San Francisco, publishers of the new and intensely interesting book of the secret doctrines of the Sacred College of Thibet, will publish soon a book containing many of the teachings and some of the rituals and practises of the Lemurians as used by their descendants today in this village at Shasta.

When the continent of Lemuria disappeared, it brought to an end a highly developed civilization that is hard for us to comprehend from our present point of view; for our civilization, if used as a standard, would make the Lemurians seem primitive and little developed. On the other hand, viewing our modern civilization from the Lemurians' standard, and especially from the standard maintained by the descendants of the few who escaped from the sinking continent and landed on American shores, we are indeed little developed in natural powers and personal abilities, and far behind them in true scientific knowledge and achievement.

For instance, when the recent forest fires threatened so many parts of California and an uncontrollable one surrounded the village, they caused a wall of invisible protection to rise between them and the fires, and today one can see the very definite line where the fires ceased.

They point with humble pride to the fact that their central Temple, visible to those who succeed in penetrating the outer forests, and made of delicately carved marble and onyx, has withstood all the temblors and earthquakes of California for ages, while modern buildings, expressing the height of our engineering skill, are damaged to some extent.

They have been seen, as stated, on some of the roads, in daylight, only to disappear completely in a few seconds. Their ability in utilizing the elements of the earth to grow the necessities has been demonstrated in many remarkable ways, and a number of farmers or ranch men testify to the benefits they have received by the miracles these strange people have worked on the soil.

They have made many and large secret donations of gold,—always in the large distinctive nuggets,—to various state or local funds in emergencies, and even to the Japanese earthquake victims.

Many testify to having seen the strange boat, or

boats, which sail the Pacific Ocean, and then rise at its shore and sail through the air to drop again in the vicinity of Shasta. This same boat was seen several times by the officials employed by the cable station located near Vancouver, and the boat has been sighted as far north as the Aleuthian Islands where the recent 'round-the-world fliers landed. It is generally believed that there is another Lemurian settlement in that locality which is regularly visited by this boat which has neither sails nor smokestacks.

Reports there are, that the fire or red light seen at the top of Mt. Shasta is not of a volcanic nature but due to a celebration at that dizzy height on occasions when these people descend to the deep inside caverns of the old volcano. In fact, there are reports from explorers that there are signs that entrance into the volcano is made often and by many persons.

This reminds us of the fact that there is a strange and mystic city in the country of Mexico which has its whole city inside an extinct volcano.

Much more could be said in very positive terms about the Lemurians in California, but these facts must be reserved for the book contemplated by the Oriental Literature Syndicate, whose agreement with the authorities responsible for the authentic matter the book will contain, makes it impossible to reveal them at this time.

Scientists have held for many years that California and its mountains contain evidences of a civilization older than any known to the world. The recent finds of monumental carvings and inscriptions buried in the soil of the Sierra Nevada mountains are further evidences of an ancient civilization of great culture.

We shall await with keen interest the coming of the book and if it is as inspiring and beautiful as "Unto Thee I Grant—," it will be another valuable contribution to the occult literature of America.

Passed to Higher Realm

Our beloved Past Grand Master Lewis A. Shoemaker, of Florida, passed to the Higher Realm the first week in June. Brother Shoemaker was one of the pioneers of the AMORC in the South and organized the Grand Lodge of Florida. He attended the first National Convention of AMORC held in Pittsburgh, Penna. and was one of the Scottish Rite Freemasons who aided the Committee on Constitution to complete the National Constitution of Amorc for America. From that time he was very active in our interests but found it necessary to leave the South and return to Ohio, his original home state. He returned to Florida last November while the Emperor was in Tampa and at once resumed his interest in the work of the Grand Lodge. But, the strain under which he had labored in Ohio for several years had greatly lowered his vitality and God called him to rest.

He will always be remembered and loved by those who knew him and we know that his great spirit will be ever watchful of the ideals and principles which meant so much to his soul.

From the Grand Lodge of England comes the report of the passing to the Higher Realm of our

beloved Brother John Gall of Eltham Park, London, S. E., in March.

The report states that his passing was quite peaceful. The night before the Great Initiation he attuned himself with the higher forces and sang the Rosicrucian Chant several times and commented on the great work of the London Lodge. As soon as life had passed from the body and the soul was free to express in the higher form, those present placed a large cross of flowers at his feet and removed the red rose from its centre and placed this in his hands "as a symbol of the fragrance and purity of the greater life." The report is impressive with its references to the simple, considerate, kindly and beautiful personality of Brother Gall and states "that while we shall miss his physical presence so much, we rejoice that before his transition he experienced a great Illumination through our mutual studies." The membership of the Grand Lodge of London expressed through the floral pieces and assistance rendered before his passing, the great love in their hearts for their Brother. The Secretary being absent from the city, Sister E. Wells, as Acting Secretary, represented the Grand Lodge in the official acts.

The Mastery of Habit

*Helpful, Practical Ideas That May Be Used by
Adults for Themselves or for Their Children*

By SRI. RAMATHERIO

In many of the ancient teachings or rather traditional beliefs passed from generation to generation by word of mouth, habit is considered an institution of the *evil spirit*, or the *devil*, to use a more modern term for the same idea. In a rare manuscript of the ancient Parsee teachings, which I am busy translating into English, and which may some day be permitted print in America for the first time, I find this old idea expressed many times.

To an Oriental who has become accustomed to the broader and truer occidental view point, these ancient ideas are too inadequate to meet the reasoning of the mind. The most important point about the old teachings, however, is their lack of practical application. In too many instances our acts, our functionings, our thoughts, are expressed in negative terms and seldom is anything said to assist us in changing any part of our nature or thinking. In the case of habit, the ancient teachings merely stated that all evil or bad habits were the result of control over our minds or actions by an evil spirit, or one of several of them. We were impressed by many proverbs and ideas that once an evil habit became our possession, it was there to stay, unless a miracle happened, or through invocation and magic some other great spirit or god removed it for us.

The modern Occidental viewpoint of such things is unquestionably broader and more scientific. We have learned how habits are really formed; we have learned their origin and process of maturing; and we have learned how they may be changed or denied expression.

In the Christian doctrines of today we have but one personification of evil, called, as I have said, the devil, or satan. In the days of old and in most Oriental teachings, there were many evil principles or powers in existence, in some schools of thoughts, the evil powers outnumbering the good ones. In many cases these were personified. Every conceivable and inconceivable act that was destructive, unkind or *mysterious*, was attributed to these evil spirits or gods.

The Oriental mind can see, however, a very close relation between the ancient teachings and the more modern statements of fact. The former can be safely considered as symbolical of the facts of nature. Thus, there is in the world an actual, not speculative, god of evil, especially of evil habits and thinking, and that god, I wish to reveal, is the small god that resides within our own brain.

Habits, whether good or evil, are of our own making. In the Amorec teachings there is an axiom that "habit is the unconscious result of a law," etc., and this is true in a psychological sense. Most certainly habits, as such, are generally unconscious acts; that is, they are unconscious tendencies. We are aware of the habits, by their manifestation, but such manifestation is an outward sign of what has unconsciously gone on within our brain or mental processes.

It is safe to say, also, that habits may be modified or wiped out of our actions by the same process as brings them into existence, and this being so, we may easily, though slowly, attain real mastery of habits.

Most habits have their origin in conscious, wil-

ful and determined practices. There are some acquired habits, that is, acquired through hereditary or unconscious action or thinking on our parts. These, too, may be mastered. Those which have been consciously developed, no matter how unconscious they may be now, are the most easily mastered because we can trace their origin and see wherein we, alone, are responsible for them.

Nothing disrobes mystery of her weirdness like revelation; and nothing will strengthen our ability to cope with a strange habit or mental process like understanding its origin. I find that the modern psychoanalysts use this very thought as a basis for their new philosophy. While their terminology and procedure is new, the basis is old, very old.

In analyzing any habit or considering it for change or elimination, the first step is to look at it as an entity, a thing apart from our daily lives. This means we should stand off from ourselves and view ourselves as being a personification of that habit. If this is difficult, we may take the habit and make it a personified thing and then stand off and view it as a living thing of separate existence.

In either case, we should look upon the personified habit and question its rightful place in the scheme of things generally, then in our lives. Very few habits will stand the scrutiny of such examination. If it is the habit of drinking intoxicating liquors, we may see plainly that the habit, of and by itself, can find no real place in the general scheme of things, and a very small place in our personal lives. The more intense, the more enslaving such a habit is, the more like an unnecessary and evil spirit it becomes in our examination of it. We cannot find one single excuse for its existence in the general scheme of things; we find little reason for its existence within our own consciousness or being.

If we take the habit of smoking and build it into a personality it will say to us: "You cannot remove me, you cannot subdue me, you can hardly reduce my power, for I am too well established in this little kingdom!" And, many are discouraged by such words in their attempts to constrict him.

Then, there is a habit of procrastination. He, too, may be personified as a god. A long, heavy body like a great sea serpent, with bulk too gross to move rapidly, with laziness and slothfulness as his nature, usually a breeder of various diseases, a despoiler of all purity of action and thinking, turning his back upon the movement of all progressive bodies about him, preferring to move backwardly or to lie down and sleep while the world moves on. As we look at him and see that as the hours, days and months go by he produces nothing, accomplishes nothing, is always in the way of every forward movement, out of harmony with nature in every sense we wonder how such a creature can truly have any place in the scheme of the world's actions. The only movement he notices about him is the placing of his big, bulky hard-to-move body in the way of another body anxious to get forward. We feel like casting him out of our sight as an annoyance, a hinderance, in the world. And, then as we picture him as a part of our own existence, we shudder at the power he possesses to hold us back and ruin our careers.

But, he too, has the right of our tolerance as the law for his existence in our lives. Great, bulky, enormous and monstrous as he is, he can be slain and cast out of existence completely, by the exercise of that same mind-power within us that created him.

Likewise, there is the god of smoking. A foul, ill-smelling, unkempt, *cruel*, creature, scowling, spitting fire, mad with rage, fighting, and, according to its grip upon us, its indulgence, etc., we may have a small god or a great one, in size and power. Let us think of a great one; all made of tobacco leaves, charged with nicotine, chemicals for preservation, flavoring, etc., and small insect life hidden in every crevice of the body of the god, with ashes, volumes of smoke, dirt, and heat issuing from all parts of its body. It is a horrible sight, and typical of some heathenish idol. As we view that personified habit with its power, its temptation and its possibility of injury, we can hardly say that it has a very real place in nature's scheme of things. At least we cannot say that it has a truly constructive place. And, if we view it as something that we have voluntarily put into the scheme of our personal lives, we find very little excuse for its existence. We may see it as a god who at all times grants us a little pleasure, or quiets our nerves; but when we note at the same time the filth, the inconvenience and the injury that come from him, we must agree that he is not as beneficent with his goodness as he is evil with his badness.

And, bear in mind, that like unto the heathens, we have created this god, great or small, endowed him with all the power and allurements he has, blinded ourselves to his disagreeable and evil parts, and then accepted him into our own bodies as one of the rulers of our lives. All this we have done in the past voluntarily and now he whips us with his leash and rules us with the power we granted unto him.

The god of profanity, like all such gods, exists in our consciousness, in our personal lives, *by our own toleration*. Whenever we think of dethroning him and casting him out or even reducing him in position to

a place of moderation or humility, he has the brazen temerity to rise up before us and threaten us even to the extent of using some of his delightful language in a most significant way; and when fear does not weaken our intention to dethrone him, he laughs at us and with wonderful sarcasm belittles us with the thought that perhaps we are becoming "es-thetic" or *feminine*. He tantalizes us one moment, falsely exalts us the next, then degrades us in the presence of those whose love and respect we cherish the most and all the while weakens a growth of normal and efficient vocabulary to the defeat of our success and advancement in life. He is truly a monster,—foul and unfair. But, how we tolerate him to some degree in our lives!

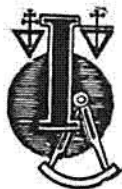
There are so many such gods; the god of selfishness, mean, narrow, bloodless and poisonous; the god of money, cunning, deceitful, cheating, defaming, maddening and tyrannizing; the god of indulgence, boastful, alluring, smiling, fleet of foot, most enslaving and destructive of all!

Each of these stands as conqueror over us at critical times but deserts us utterly when whatever help we believe they possess is most needed. Each trembles in secrecy with fear that we may discover its true nature and cast them down as false idols of our worship, and each is prepared with a most impressive plea of self defense for the hour when the true God within us may awaken and demand a cleansing of the Temple.

Whether we believe with the Orientals or not in their many and long periods of self-contemplation, at least we can indulge in some self-examination and array before us as in a true Court of Justice, all the villainous beings that reside within our sacred minds, and with fearlessness indict them, challenge them to defend themselves against the scrutiny of Goodness, and cast them out with the condemnation of the damned forever and ever.

Do it today, this very night! Make your temple pure; gain the strength and power that is your natural birthright. It is within possibility,—*you alone are the Master!*

A Voluntary Apology



IN our last issue there appeared as the first prize-winning article some matter written and contributed by one of our members whose signature to the article was R.X.R. This article was mailed to us several months ago in response to our announcement in the May issue of a contest wherein we solicited new and original articles answering the question "What is the AMORC?" We tried to make plain in the announcement that the sole purpose of the contest was to secure from our members good articles expressing the member's viewpoint of the AMORC and its work.

We were sorry to learn, and regret to announce, that the article contributed by R.X.R. was taken almost bodily from a small leaflet issued by the SRIA, another society operating in this country; and other parts of the article were changed so as to make it fit our work with the name of AMORC added in various places.

For this reason we wish to apologize to our readers first of all for having presented to them, unknowingly, a copied article in the guise of an original one; and secondly, we wish to apologize to SRIA in this frank manner for our innocent part in this unfair reproduction of a part of their litera-

ture. The Editors had no reason to suspect that any such incident might be associated with the contest and, therefore, did not go to the unusual and time-consuming effort of comparing the contributed articles with all writings on similar subjects that have been issued by other organizations, nor even to consider the articles submitted from any such viewpoint. The AMORC has always endeavored to avoid reproducing in printed or manuscript form anything that was like unto anything else issued by any other organization, except when matter was duly credited to some proper authority. Our lessons, teachings, and general archives are replete with original matter to such an extent that it has never been found necessary to copy from other sources. We trust that the SRIA and its many friends, and our readers, will understand our situation in this matter and will bear with us in our regret and sorrow over such an unpleasant and unexpected incident.

On the 30th of June, before we received any communication from the SRIA in regard to this matter, we mailed to them our personal, voluntary, apologies and regrets and, at the same time, suspended from membership in our organization the one who was guilty of this act, so unfair to both organizations and all concerned.—THE EDITOR.

The Atomic Fixed Laws

Based on the Work of Dr. John Dalton

BY THE IMPERATOR

NOTE: This is a continuation of the article on Dalton's work in the July issue. Reference is made in the present article to the charts appearing on pages 98 and 100 of the July issue.

For the purpose of diagrammatic illustration the atoms will be considered as perfect spheres. That they may at times be of different shapes is due to the fact that they may be compressed or flattened in places by contact with other atoms. Of late science has considered the atom as like unto a rubber ball which may be pressed so that it loses its perfectly spherical shape, but always retains a certain resemblance to a sphere.

The spherical shape of atoms accounts for much that could not be accounted for in any other way, and the shape also makes for many conditions and phenomena in chemistry and physics of a very interesting nature. In fact, the spherical form of atoms enables them, as well as their chemical nature, to manifest in many different ways.

This latter fact Dalton illustrated by the diagrams shown on Plate Two. (Published in the July issue.)

Here we have in Figure A nine atoms placed within a square so that we may study their relation one to another. We notice that by having the atoms touch each other, as they do in this diagram, atom number five makes contact only with four other atoms—numbers 2, 4, 6 and 8. We note also that there is a considerable space between these nine atoms.

If we consider each layer of atoms in this square space as being a stratum, we have three strata in Figure A. Between these layers or strata we have the large openings or "air" space. This means that in any such arrangement of atoms there will be a great amount of space between the atoms, and this space is occupied by what we shall simply call "air."

Now if we take these nine atoms and arrange them as shown in Figure B, we change the square to a rhomboidal form. By arranging the atoms in this wise we do several things of considerable importance. Dr. Dalton, in his papers to the scientific bodies of his day, spoke only of one or two results attained by this arrangement of the atoms, but I shall speak of another result which he knew well but did not fully illustrate.

First of all it will be seen, as Dr. Dalton pointed out, that this arrangement of the atoms causes atom number five to contact SIX other atoms instead of only four as shown in Figure A. Thus, atom number five is in contact with atoms numbers 2, 3, 4, 6, 7 and 8. Furthermore, atoms numbered 2, 4, 6 and 8 now touch one another whereas they did not in the arrangement in Figure A.

This different arrangement makes every atom in the composition of anything a center of a mystic group, so to speak. For every such center atom will have six other atoms surrounding it, each making contact with the other. Thus each group consists of seven atoms—the center one and its six companions. This why such a group is called a mystic group. And, the true power of such a group is usually determined by the nature of the center

group. The results of such grouping, in a truly mystical way, is explained later on.

But the principal point which Dr. Dalton wished to bring forth by such an illustration of grouping was this: That when the atoms were so arranged the amount of air space between the atoms was reduced. By examining the grouping in Figure D one will see that there is considerably less air space between the atoms than between those in Figure A. He held and it has been demonstrated as true, that when the air is extracted from matter by a rearrangement of its atoms, the chance or new condition is brought about by this law.

The most interesting point, however, which Dr. Dalton touched upon, though did not fully explain in his life time, is illustrated in Figures B, C, E, and F.

By changing the arrangement of atoms as shown in Figure D, the strata of the atoms are altered in a manner clearly shown by the diagrams. By taking any three atoms in Figure A and grouping them in the same relation to each other as shown in Figure B, we discover another law. For example, we show atoms numbered 6, 8 and 9 of Figure A. In Figure B we see these three atoms in precisely the same relation to each other as they occupied in Figure A.

Now by drawing a line from the center of each of these three atoms to the center of the others we have a triangle. If we consider the one atom (number 9) as resting upon two others, as constitutes a building of layers, or strata, we find in Figure E that the triangle has a certain height indicated by the dotted lines. We also note that the triangle is not an equilateral triangle. (And this is important to all Rosaecrucians.)

If, on the other hand, we take three atoms from the grouping in Figure D, we find another law. By taking any three atoms, or in this example by taking atoms numbered 4, 5 and 7, and placing them in the same relation to each other as they are in Figure D, we find that a triangle can be formed by drawing a line from the centers of the atoms. But in this case the triangle is an equilateral triangle.

By comparing these two triangles as shown in Figures E and F we see that they have different heights (indicated by the dotted lines) and the height is shown by the two heavy lines in the center of the diagram.

This, says Dr. Dalton, shows the height of the strata of each group of atoms.

He also calls attention to the fact that in the grouping shown in Figure D, the angles are always 60 or 120 degrees—a fact to be kept in mind by all Rosaecrucians.

Therefore, we see that when the law of the triangle (the equilateral triangle) demonstrates or manifests itself in the composition of matter or the arrangement of atoms, we have an entirely different and important demonstration of the atomic laws.

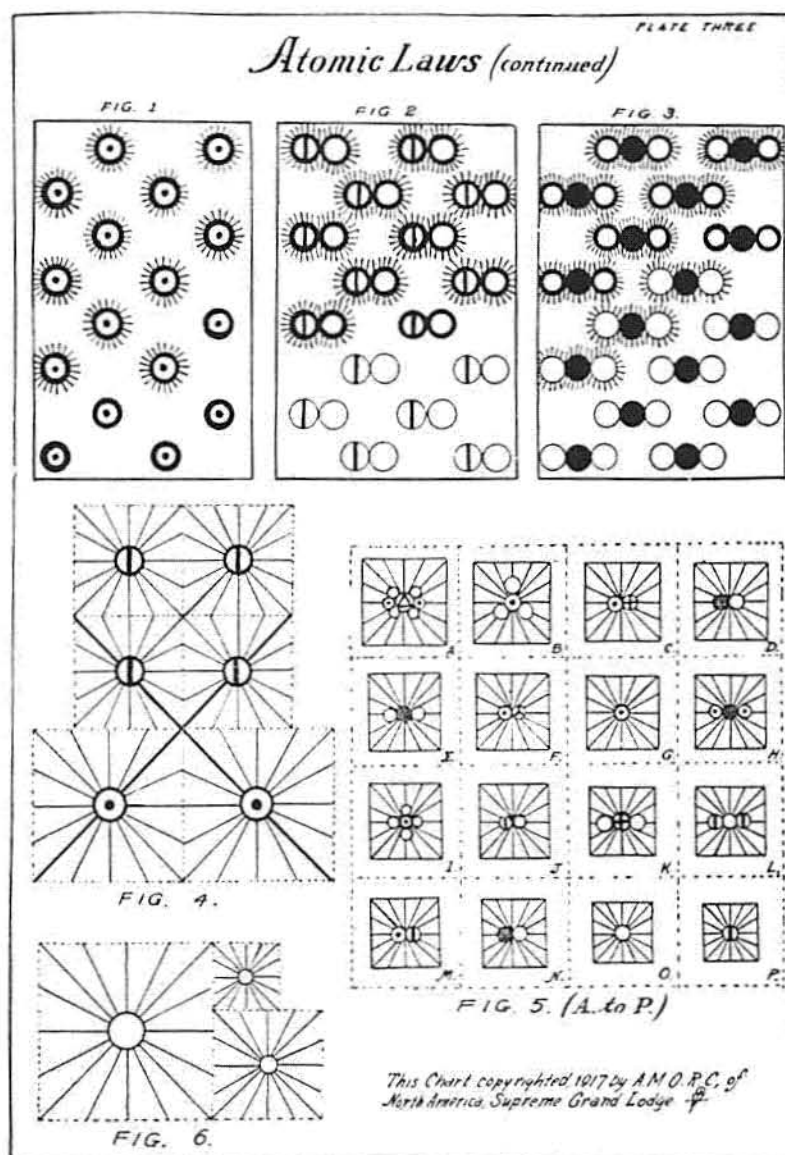


PLATE THREE

The grouping in Figure D represents the grouping of atoms in the formation of ice. By this arrangement of the atoms the air space or "air" is eliminated to a great extent and thereby the liquid becomes more solid. This is accounted for by the two facts, that since the atoms fit more closely together the matter becomes more solid, and by the elimination of air which takes from the water a great amount of its elasticity.

To further demonstrate the grouping of atoms in this fashion in the formation of ice, Dr. Dalton points to another interesting fact. He calls your attention to the formation of ice. He asks you to note that when water freezes by sudden congelation (that is, when water is brought into an atmosphere below the freezing point and is suddenly chilled) certain forms of crystals or spiculæ can be seen upon the surface of the water. Figure G shows one of these spiculæ and it illustrates two points: the atoms co-related to one another as shown in Figures C and D, and that the angles are very significant.

An examination of the designs shown in snow-

flakes will teach one many interesting facts regarding the laws embraced in the foregoing statements.

COMBINING ATOMS

Let us turn our attention to Plate Three. Here Dr. Dalton illustrates many other laws of the atoms.

To understand what Dr. Dalton meant to convey—and to make plain to our Rosaeurucian readers the laws they have been studying—we must bear in mind that all atoms have a certain aura around them due to their vibrations. Considering the nature of an atom and its composition from the Rosaeurucian point of view, it is not surprising that we should speak of an aura surrounding an atom. This aura of influence or magnetic quality has been recognized by scientists many years. David A. Wells wrote in his book issued in 1863 that atoms possessed a certain polarity which gave them a certain magnetic force, and he said that "the action of these forces compels the atom, in assuming its place in a crystal (of matter) to maintain a certain direction as respects the contiguous particles" (or atoms).

(Continued on Page 124)

The Mystic Triangle

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Ancient and Mystical Order Rosae Crucis

The A.M.O.R.C. is affiliated with ANTIQUUM
ARCANUM ORDINEM ROSAE ET AUREAE
CRUCIS in various parts of the world and
with its branch bodies with similar
names in other lands, all operating
under a supreme world council.

OFFICE OF AMERICAN SECRETARY GENERAL
843 OCTAVIA STREET
SAN FRANCISCO, CALIFORNIA, U. S. A.

AUGUST, 1925

EDITORIAL

How much Light have you been sending into the world of late? Remember the injunction to "let thy Light so shine!" You are a living bearer of the Greater Light. You are a living Torch of Light, Life and Love. Do not hide the Light of your greater understanding, your greater development and your greater attainment under a cloak of secret pride. Let the world see the self within; make that self speak to those who will hear, or touch those who will feel. Sing the praises of God with a sunny disposition, a cheerful aspect on life and a radiant aura of love. Distinguish the Light within you by your deeds rather than extinguish it with reservation, hesitation and passive indifference to the darkness that exists. Be a standard bearer of the Order! Lift aloft in your spirit the Rosey Cross and like the Crusaders of old, charge ahead into the dismal conditions of life and cry aloud the ancient mandate "Via Crucis!" Let your Greater Light show you the way; let it cast before you a beam to make a pathway of glory. Proclaim your heritage, reveal your salvation, call to the seeker, to the lame, the blind and the faltering and tell them of your blessing, of your guide, your standard. Point out to them the Open Portal. Bring them to the Gates. Direct them to The Path that leads in and beyond the limitations of ignorance and superstition to the Temple of Power and Peace Profound. This is the way; Let your Light so shine!

We have received much favorable comment regarding the picture of the Master published in our last issue. There have been many extra calls for copies of this issue because of the picture and once again we advise our members and readers to preserve their copies or secure extra ones because of the demand there will be in the future for this portrait of the Master Kut-Hu-Mi.

We wish to make a correction regarding the poem published in the June issue entitled "An Exile's Cry." Through a typographical error in the make-up of the page it was credited to Ramatherio, R. C., whose name was to be attached to another poem. The *Exile's Cry* was to be published without the

author's name for we have not been able to learn this fact and hope to be able to give it in our next issue. Ramatherio has written too many poems and special articles which are well known to need any credit that is not justly due him.

And we learn, as announced elsewhere in this issue, that the executive staff of the Supreme Lodge will move to the East again after its residence in California for over six years. It is expected that the move will be made about November 15th. It means a great deal of hard work for Headquarters and plans are being made now to avoid any unnecessary delay in the answering of correspondence or the mailing of matter to all our Lodges and Groups.

The preliminary announcement of this change of location as given in this issue will help to prevent any semblance of haste or extenuating circumstances connected with this removal. The move from New York City to San Francisco was made after only a few weeks preparation. Many wondered at the sudden change. All should realize now, as do those in California and some other cities, that a change to the East again has been contemplated for several years, but we have waited until our own buildings and our own property in Tampa, Florida, would be ready for use.

THE MYSTIC TRIANGLE continues to be praised and sponsored by members and readers alike. We wish to thank each and every one who has written to us with comments, suggestions and criticisms. The increase in subscriptions during the past month has been very large and the sale of single copies has greatly increased.

Officers of Lodges and Groups are advised that the Imperator has declared that at the opening of each convocation or lecture a few passages should be read from the new book "Unto Thee I Grant." A few such passages or verses, selected by the Master or President, read and commented upon by the members, will furnish excellent food for thought throughout the week. We have never had a book which could serve us in this way before except the Bible. This new book is thoroughly consistent with our teachings and a few verses can be found in it to fit every lecture that may be given at any convocation. If your Lodge or Group does not possess a copy, be sure to get one. Boost the book in every way, no other book fits our work nearly so well as does this one.

NOTICE TO ALL MEMBERS AND LODGES

The Supreme Secretary and his wife will return to headquarters from their six weeks visit to Eastern branches, on July 10th. Although the regular staff of assistants has endeavored to care for all the heavy correspondence during their absence and although the staff was augmented for the time, there were some unavoidable delays in the attention to some details. All matters that were held in abeyance until the Secretary's return will be given prompt attention during the month of July. From reports received the Secretary, his wife and the Imperator's daughter had a very wonderful trip and were received with great welcome and enthusiastic receptions in each city where a Lodge is located. It is regretted that they could not prolong the trip and include all our Eastern Lodges and Groups.

The Amorc As A Vital Institution In America

Another Viewpoint of the Great Work

By AMICUS

The Amorc Movement in America like unto its associate branches throughout the world, is a vital factor in the lives of a great many hundreds of persons and through the family influences and personal contact of its members, it is becoming a real factor of importance in the lives of many thousands.

Perhaps never before in the history of the Rosicrucian fraternity have its teachings and principles been so applied to the personal benefit of the individual in all the practical affairs of life. The effect of the teachings upon the spiritual and moral nature of man and woman has always been noted and commented upon, even in the days of the ancient Rosicrucians, whose glory and wondrous works we read of in the oldest books and histories. But, while the practical side of their activities made them notably different from the purely religious or philosophical sects of their day, the application of their laws and powers never found so wide and general a use as today.

The most outstanding feature of the great work of Amorc is its unique system of guiding, instructing and preparing the individual member to master those conditions which stand between the individual as a being and the success in life which is a natural heritage. In hundreds of cases the tide of life for a member was turned after uniting with the Amorc. Records in the Archives, accessible to all, are replete with the most astounding reports of changes in life for the better following in the wake of adherence to its principles.

The vagaries of other philosophies and the inconsistencies of so many modern schools of higher thought, are eliminated from the teachings and practises of AMORC. Instead of leading the student and follower into the clouds and away from the practical obligations and duties of this life, he is encouraged to fulfill them and shown how to improve his station in life and become more successful in whatever is at hand to be done. Instead of trying to arouse dissatisfaction with one's lot in life on the one hand and a false satisfaction with all the tests and trials of our daily existence, the AMORC points out the lessons that are to be learned from each experience, the strength to be gained from each obstacle, and the ability one has to rise above each step on the stairway to attain the greatest height.

The fact that business men associated with the

largest corporations, heads of large industries, professional men in all walks of life, musicians, singers, artists, chemists, physicians, lawyers and scientists as well as the housewife and the young man and woman find alike in these teachings and principles individual help in their studies, work, occupations and avocations of a practical, concrete, nature, plainly indicates that there is no shallow, metaphysical and etherial foundation back of the AMORC.

Cooperation, true brotherhood, sympathetic understanding and a sympathetic method of rendering unto each other every possible help and aid, are striking manifestations of the ideals of AMORC which impress the members soon after their affiliation with the organization.

But, such successful cooperation and united effort is possible only where many understand alike, think alike and work alike in principle. To bring about united understanding and thinking, the AMORC conducts its highly perfected system of instruction. The teachings are not the ancient teachings, highly perfected, as were the studies of the Rosicrucians in the days of old; but each year, each month, has seen the graded lessons and lectures modified, advanced and modernized until today there is no such course of instruction in any other school or institute in the world.

Health, as a vital factor making for success in life, is not overlooked nor is it over-emphasized to a fanatical degree. Every known and many secretly known methods of maintaining health and preventing disease or weaknesses are taught as part of the instructions. The care of those dependent upon us, the development of personal abilities, dormant talents and specialized faculties are given pronounced attention.

The ability to foresee, prepare for and overcome the deterrent elements in life is rapidly developed in each student and this leads to an ultimate Mastership over the forces and principles throughout nature which contribute to individual growth, success and happiness.

Those who are seeking to attain the greatest goal in life and wish sincerely for that Key which will unlock the mysteries that are revealed only to the initiated, will find AMORC the reincarnated expression of the Great School of the Rosicrucians of the past.

Dictionary of Rosacrucian Terms

(Continued from Vol. 2, No. 4)

NATURAL LAW—Is that Law or set of laws decreed in The Beginning by Divine Mind as the working basis of all creation and without which no manifestation can occur and exist. Such laws are universal as to scope and manner of operation. Natural law operates alike on all planes and in all kingdoms. Natural laws are extremely simple and direct as all such fundamental laws must be. Their mission is to insure progressive gradations or cycles of evolution in spite of all the obstacles placed by man to thwart their operation. Therefore Natural

Law establishes certain powers, functions, attributes and phases in the various kingdoms of the universe as will unswervingly impose strict adherence to them in the search after the ideal in each plane, kingdom, class, etc. The idea, the motive, back of natural law is the preserving of life for the attaining of the ideal of expression; such preservation for such purpose recognizes no man-made ideal, no man-made law, no dictates of civilization where these are contrary to the best purposes as decreed by Divine Mind.

Natural law is always constructive, constructive even when it seems indisputably destructive. In this it follows the method symbolized by the "law of the triangle." Natural law is that basic principle which while demanding, commanding and insisting on strict obedience to its dictates throughout, is elastic enough in one sense to allow for much and frequent blending of the entities of any plane so long as such blending harmonizes with its purposes. Thus is it seen that there can be no such thing as supernatural law, a term which not only is a misnomer but grossly misleading. Miracles are not the result of so-called supernatural law; they are the result of obedience to the demands of Natural Law. Miracles as such are so only to those who do not understand what is meant by natural law.

NEGATIVE—That phase of polarity which is the complement of the positive. It is that phase or condition which receives the positive elements and nurtures them to fruition when the result will manifest the blending of the two phases of polarity. The negative is passive, static, receptive and nurturing in contradistinction to the positive which is active, creative and dynamic. The negative registers a hunger for the positive, while the positive registers an urge, an impulse toward union with the negative in order that it may, with the cooperation of the negative, cause a manifestation or creation. One is the complement of the other, neither of which can of itself produce any result, for one complements the other, supplies what the other lacks. The coming together of the negative and positive under proper conditions allows for the perfect blending of the two when a third element, the product of the two is created revealing in better manner the characteristics of both negative and positive.

NERVES—These may be likened to the wires in an electric circuit. They are the channels through which power is carried, both to and from the central station, the brain. Power sent out from the brain to all parts of the body, manifesting as growth and action is sent along the *efferent* nerves while the *afferent* nerves are used in receiving those impressions and information of the world outside the brain as will cause the brain to make use of in guiding and protecting the body for its preservation.

The function of the nerves is a simple one, merely to serve as channels for the dissemination of power whatever the nature of that power may be just as the electrical current is sent over wires from the source of production to the point where it is to be manifested in furnishing light, heat, motive power, etc.

NERVOUS SYSTEM—Still making use of the analogy existing between an electrical circuit and the nervous system it can be said that this system like unto any electrical circuit consists of a central station, the brain, and the nerves functioning as do the wires, while the ends of the nerves are the terminations at which the manifestations are produced. Just as an electrical circuit requires two wires or sets of wires in order that it may function properly so does the living organism require two sets. This is due to the fact that the living organism is dual in nature requiring one set for each phase, yet each set being also dual, *afferent* and *efferent*.

The duality of the living organism consisting of a visible material phase and an invisible immaterial one, it needs must follow that for the sake of the preservation and normal functioning of each, an individual but complete system for each must be provided, yet with means of intercommunication in order that the two systems may work in harmony.

Therefore the nervous system in a living organism consists of a spinal nervous system for the

material aspect and a sympathetic nervous system placed at the disposal of the immaterial invisible aspect. It is the function of the spinal nervous system to provide that power of the grosser and more material nature as will care for the needs of the earthy body while the sympathetic nervous system cares for the more subtle requirements of the immaterial one.

Since according to Divine Decree the soul makes use of a physical body for expressing its mission on this plane, provision is made for affording to each phase of expression that set of nerves which will best cater to its requirements. The soul, immaterial and invisible though it is, while functioning through a physical body requires the use of such tools as will allow it to do its work normally and with the least interruption. So, that system known as the *sympathetic* nervous system is allotted to the immaterial side of a living organism, the side that functions psychically, that is in constant contact with the Cosmic and allows the soul to function through a material body. Such system is naturally more sensitive and so created that it can receive more subtle vibrations and transmit them into power than can the spinal nervous system which is created solely to provide for the maintenance and preservation of an earthly body.

The spinal nervous system finds its central station located in the cerebrum; the sympathetic nervous one in the cerebellum and over all is the brain proper as a whole. The points of intercommunication, the points where the two nervous systems unite to found a perfect harmonious plan of co-operation and collaboration are in the two small glands in the brain about which so little is known generally.

To recapitulate, the brain may be said to be found everywhere in the living organism taking into consideration that the two nervous systems, each with its afferent and efferent nerves and nerve centers or substations according to the analogy of the electrical circuit, may be said to be a brain that is elongated and made use of by *mind*, the earthly material objective mind making use of the spinal nervous system and the immaterial subjective mind making use of the sympathetic nervous system in order that the soul may function normally on the earth plane through a physical body and so fulfill the demands of the evolutionary plan.

NOUS—is that energy, power and force emanating from the Source of all Life, possessing positive and negative polarity, manifesting it in vibrations of various rates or speeds which under certain conditions and obeying the dictates of Natural Law establishes the world of form, be that form visible or invisible.

Nous possesses within itself all potentialities, that is, all manifestations of any kind are within it uncreated awaiting the right moment, the precise time, the exact locality for manifesting as entities. Nous is the essence out of which all creation comes. While it is the substance, the Divine Substance, out of which things are made yet is it amenable to Natural Law.

Nous is vibratory in character, dual in nature, triune in manifestation. It operates through a system of harmonics by means of a Cosmic Keyboard of sixty octaves of twelve groups or periods and each period consisting of five octaves of twelve notes each. An interesting and significant point in this regard is that each period is related to a sign of the Zodiac, the first octave beginning with the Sign of Aries.

Each note represents a definite number of vibrations of Nous beginning with one vibration per sec-

ond for the first key and ending with trillions of vibrations per second for the last key.

Octaves constitute not only groups of twelve notes but groups of manifestations. Thus, the first ten octaves produce the sensations of feeling and hearing,—manifestations of action which may be felt and even seen, and those of Sound. The next octaves give different manifestations, and so on throughout the sixty octaves of the Cosmic Keyboard.

Nous, in more understandable language, may be said to be a combination of Vital Life Force and Cosmic Consciousness moving from The Source toward earth in an undulating manner in an infinity of waves traveling at different rates of speed, each rate characteristic of a special phase of manifestation. Within these waves traveling with the same speed as the waves themselves are to be found those particles of Nous essence which grouped together according to specific number combinations make cognizable all manner of creation. It is due to the vibratory rate of each Nous wave that the created masses themselves are able to send forth the vibrations by which they are known and recognized.

NUCLEUS—This term is used to denote the focal point, the center of action, the source of aggregational manifestation. This point is the heart of any creation possessing latent within itself all the potentialities of development required for perfect manifestation. It is a term more commonly used in connection with a cell. But what applies to it in a cell applies equally as well in larger masses of matter. The nucleus is endowed with a polarity complementary to that of the rest of the mass of which it is the nucleus.

On the earth plane the nucleus of a cell is positive in polarity while the retaining wall and the space between the two is negative. It is due to the dynamic, creative quality of the positive polarity that search is made by the nucleus for its complementary negative in order that the business of life may be started. In this manner is the law of attraction observed (as well as it was established in the beginning of time), and it is according to its dictates that there is formed between the nucleus and periphery the field of operation in which the stressed condition existing between the two polarities may be eased in creating. This field is known as the magnetic field and is in actuality the meeting or mating place of the two polarities.

On the immaterial plane the elements are in reverse order, that is, the nucleus will have the negative polarity and the outer wall and environs will have the positive polarity, but the *modus operandi* will be the same for cells whether single or collective on both planes.

The nucleus possesses within itself all the elements lying in a dormant state awaiting the proper conditions for awakening that are necessary for the growth, assimilation, and reproduction of the cell. It has crystalized within itself all the characteristics of former unions in previous generations and in each successive manifestation blends in the additional characteristics of the present union thereby establishing the conditions and qualities of heredity. This union of the nucleus with the complementary polarity in the field of manifestation, each with its inherent and acquired traits and with their inevitable blending is what makes evolution possible.

ONTOLOGY—according to Rosaecrucians is the TRUE science of ALL being. And in perfect accord with this definition and the standard which it involves are the teachings of Rosaecrucianism. Those laws and principles alone can help humanity solve its every problem as are universal in character and

application. Such must perforce be based on divine truths and ideals not with the idea or purpose of making goody goodies out of humanity but of making it NORMAL. Such laws and principles because they are simple and direct are easily demonstrable to the entire satisfaction of anyone willing to take the time to prove them. They are operative in the daily lives of every creature. When observed they bring happiness, success and ecstasy. When they are ignored, intentionally or through ignorance, they allow unhappiness, failure and despair to manifest, not for the purpose of punishing in a retaliative spirit, but solely for the purpose of teaching, through fixing the attention on the untoward results, the need for noting the laws and principles and fulfilling their decrees.

It may seem strange to the unthinking reader that the study of the law of vibration with its seemingly endless ramifications should give us the knowledge whereby we learn to solve economical, social, ethical and religious problems, yet it does do precisely that. For universal laws are operative in like manner and degree through all the planes of creation, in all conditions.

It may seem stranger yet that by studying the universal and natural laws as they manifest and apply in the purely material world mankind should know how they operate and manifest on the immaterial spiritual world, yet such study does just that. By studying all about the SEEN world, by recognizing the laws that apply to them, by learning how to make use of those laws, putting them into operation if altruism is the motive actuating the purpose, the UNSEEN world becomes not only intelligible but as intimately known, contacted and associated with as the SEEN. By learning how to use natural, universal laws in transmuting material, physical conditions and things, can mankind learn to transmute unfavorable conditions of whatever kind. Ontology teaches what are the universal and natural laws. It teaches how to use them in transmuting destructive into constructive conditions. It teaches further that what is mastered in regard to purely material things can be used, if the purpose is in accordance with Divine Ethics, for spiritualizing the purely mundane and raise such to the higher plane of manifestation. Ontology teaches moreover, not only mastery of physical and cosmic forces but teaches that more difficult subject, the mastery of the self, giving each individual the right blending of the humble, the noble, the magnetic traits that characterize MASTERSHIP wherever it may be found. It gives these through KNOWLEDGE.

OBJECTIVE MIND—is the MUNDANE mind, the mind that operates in a material world, through a physical body and in a selfish manner for the main purpose of preserving the physical vehicle or tool of the soul as it manifests on the earth plane. The objective mind must necessarily be selfish in purpose, but that selfishness should be constructive in purpose and principle. As it commonly is the objective mind is destructively selfish. By constructively selfish is meant that selfishness which tends to preserve the body and all its powers and functions at its best in order that the soul within the body be not hampered in its mission here on earth. Being constructively selfish means that an individual seeks to better himself in every direction in order that he may serve and make the world a better place to live in. Such selfishness has divine sanction. To attain its purpose and end was it given an objective mind that could and would cope with the purely worldly or carnal conditions and problems. But to be destructively selfish means that the ob-

jective mind in such case is seeking benefits to be used not in service for others but for the one and only self primarily.

The purpose and function of the objective mind, as has been said before, is essentially a worldly one. Its scope is looking out for the interests of the physical body that it may be kept well nourished, in normal condition and ready at an instant's notice to obey the demands of the soul as it manifests through the subjective mind. The objective mind like the physical body is subservient to the subjective. Its province is to tell the subjective of existing mundane conditions in order that the subjective may be guided as to how it is to express Divine Cosmic ideals in a material world. The province of the objective mind is over the five physical senses and their functions, over the voluntary acts, over recollection, inductive reasoning and finally complete

reasoning, all of which will easily demonstrate how important is the objective mind functioning through a physical body and brain in the Divine Scheme of Things.

OMNIPOTENT—having illimitable power. A term used in referring to the powers of God and the Cosmic. But such power, illimitable as it is is amenable to Cosmic or universal law as established in The Beginning. While it may seem that omnipotence is therefore lessened it is on the contrary increased or strengthened for by adhering to its own laws nothing is impossible. Adherence to these laws insure that system and harmony, that plan of number, that peace that establishes omnipotence. So it may appropriately be said that God is omnipotent because in His Wisdom he established those laws and principles not only for His Creation but for Himself, adherence to which gives omnipotence.

The Activities at Headquarters

Few of our members realize just how busy we have become at headquarters. During the past year or eighteen months the general membership of the Order has grown enormously,—in fact, so rapidly and to such an extent that we were not quite prepared for the increased activities.

The staff of workers at headquarters has increased from time to time by the addition of expert operators of the mimeograph and stencil machines; the mailing department, the lecture department and accounting department have also had extra workers added. Our monthly salary items amount to about eight hundred dollars. The postage averages about fifty to seventy-five dollars per week and the stationery bill for letter paper, lecture paper, envelopes, labels and wrapping material is a very large monthly expenditure. All this is in addition to enormous printing bills and over-head expenses and costly advertising.

Hardly a month has passed that we have not had to add to our office equipment some expensive devices to cut down the labor and time involved in attending to the purely routine work. The offices are open and humming with business from 8:30 a. m. to 5:30 p. m. with evening work often forced upon all of us. In addition to this the Imperator and the Supreme Secretary are forced to do most of their writing and preparation of official matter at home, working into the wee hours of the morning, in order to have the silence and privacy that is necessary.

The letters received from members asking questions on various points of the teachings, as well as the letters pleading for help in sickness and trouble, constitute one of the large and expensive features of our mail, requiring a special correspondent to dictate the personal letters, and two stenographers to make sure that the answers are sent out promptly.

Visitors, who are always welcome, are surprised to find such large and active offices here, believing that at headquarters we should have time to use the Temple and reading rooms for daily experiments with the higher teachings. They find that they must make their day-time visits short and their conversations brief and to the point and wait for the evening sessions of the various classes in the Temple to discuss the other matters.

Every report of individual experience, every request for help, every appeal for further instruction, is promptly answered and most of them turned over

to higher members or the Supreme Officers for personal attention and direction.

Our big problem is to secure the cooperation of our members when it comes to such points as notifying us of a change of address either in advance or as soon as the move is made. Many times each week letters and lectures come back to us marked "moved, address unknown," and then weeks later the members inform us that they have received no lectures or answers to their letters, and close by saying, as a sort of afterthought: "possibly moving to the new address below may be responsible for the delay, etc."

Many letters are received weekly from inquirers and members with no name or address signed to them. The writers hurriedly closed the letter with no signature. In other cases members write us a long letter of great importance and then sign a long scrawl for a signature. To them the body of the letter was the most important, their signature the least important of all. To us the signature is most important. Imagine a man or woman going to all the trouble of writing us to send their name for some literature or help and then signing the name in such a way that they have defeated the very purpose of the letter.

The enclosing of stamps for replies is a help that few think of and these few are greatly appreciated. Making money orders or checks payable in over thirty different ways makes it necessary to spend half a day hand-signing endorsements in two places, when rubber stamp endorsements would suffice if members would remember to make all dues or initiation fee remittances payable to AMORC FUNDS and all supply orders to the Amorc Supply Bureau, and not to the various officers, names of Lodges, Secretaries, Treasurers, etc.

And, when you do enclose money for any purpose, please state on the first line of your letter: "Enclosed find \$..... to cover....., etc." Then add your personal remarks and reports, etc. Often the bookkeeper and secretary have to read through a long letter of report, which is to be passed on to another department, in order to discover somewhere in the letter what the one dollar or two dollar remittance is for. And, in many cases no reference is made to the money enclosed and we must use many means to discover what it is for. That makes the secretary and bookkeeper use their important time for work that is not necessary.

The Atomic Fixed Laws

(Continued from Page 118)

In Figures 1, 2 and 3, of Plate Three, Dalton shows atoms in groups to form certain elastic fluids. Figure 1 shows atoms forming Hydrogen. Figure 2 shows Nitrous Gas. Figure 3 shows Carbonic Acid. What he intends to show is that the aura from the atoms composing these three causes the atmosphere around the atoms to be charged with certain emanations from the atom, and that this atmosphere and the vibrations in it cause the composition or element formed by the atoms to be "elastic." In this way, he says, are elastic fluids or gases formed.

In Figure Four, however, we come to one of the most interesting diagrams and illustrations of the atomic laws. In fact the point which Dalton tried to present in a veiled way has not been fully offered to the workers in chemistry before; and it is only with the hope that some chemists or workers in chemistry may find in my more or less veiled explanation some help for their problems that I venture to elucidate one of our Rosaecrucian laws.

Assuming (and this may not be an assumption at all) that the atoms do have emanations from them certain rays, we can best illustrate these emanations by making them diagrammatic. Therefore, we will consider that the rays issue from the center of each atom and go outward from the atom in straight lines. For a very good reason we will assume that these rays form an aura around each atom and that this aura is in the form of a square. (I must repeat that this MAY NOT BE an assumption at all.) We find, however, that there are four emanations from each atom which form diagonal lines in the square aura surrounding each atom: in other words, there are four definite rays from each atom, stronger than the others, which leave the atom at equidistant points, and these rays are called the POTENTIAL RAYS.

Another point to be remembered is that all atoms are not of the same size. Figure 5 on Plate Three shows a number of atoms representing 16 different elastic fluids, from A to P. The atoms are drawn in their proportion to one another, and the square of aura surrounding each atom is drawn in proportion to the size of the atoms. Thus we can plainly see by the size of the square aura the difference in the auras of each of these sixteen atoms.

Behind all the laws known to chemistry for the combining of certain atoms, or the mixing of certain elements, is this law: that the rays from each atom must meet and find harmony with the rays of

other atoms if they would blend or unite. This law is illustrated in Figure 4 on Plate Three. There are four atoms of Azote (Nitrogen) in their square auras at the top of Figure 4. You will note that the rays from these four atoms, forming the square auras around each atom, unite or meet.

Because these rays join in this manner the four atoms form a united element. You will further note that the POTENTIAL RAYS of each of the four atoms meet and thereby form diagonals in the large square composed by the four smaller squares. At the bottom of the four squares of Azote there are two squares containing atoms of Hydrogen. These latter squares are larger than the others above them, because the atoms and auras of Hydrogen are larger than the atoms and auras of Azote, as shown in the diagrams G and P in Figure 5.

However, the atoms of Hydrogen unite well with the atoms of Azote because the diagonal rays, or the POTENTIAL RAYS of all the atoms in the combination in Figure 4, meet and unite perfectly. This is shown in Figure 4 by the HEAVY DARK diagonal lines running through four squares and which represent the Potential Rays.

To make this more clear, Figure 6 has three different atoms and their auras enlarged. Here we find that because of the difference of the rays forming the auras of those atoms, not one of the rays in one of those atoms or auras meet with others. No matter how you may place, or try to unite those three atoms—whatever they may be—they will not make the perfect association desired.

By this we learn that when the potential rays of atoms unite there is one form of mixture; and that when all the rays meet (as in the upper four squares of Figure 4) there is another mixture of a purer and unmodified nature. And—when none of the rays unite we find that the atoms do not give a true mixture of any kind.

Thus we see that theoretically at least, there is a great deal to study and learn about the potentiality of atoms and the emanations of atoms; for in the potentiality and in the rays lie the secret of the combinations of atoms and the formation of matter.

This, then, is the great work of Rosaecrucian chemistry, and in our Order, as in no other teaching, are laws found making all those things plain which I have been able to refer to only in a veiled way in this interpretation of the work and discoveries of Dr. John Dalton.

An Important New Plan For Members

Within the next few months some very important changes will be made in the plan of membership in the Order because of the increased enrollments and the increasing applications being received at Headquarters. Under this new plan there will be **four classes of membership** in order to meet the demand for various conditions.

1. Associate membership, includes monthly letter of advice and instruction and a copy of the magazine with usual benefits of membership. Dues, \$1.00 monthly. No fees of any kind.

2. Student membership (by correspondence). Includes initiation, weekly lectures, complete instruction, monthly magazine and copy of reference

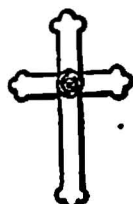
book for supplementary reading. Initiation fee, Ten Dollars, dues two dollars monthly.

3. Lodge membership. Includes complete Initiation with Temple Ceremony, regular weekly Lodge lectures and all benefits of membership. This is for those living where we have regular Lodges. Initiation fees and dues according to rules of the Lodge.

4. Group membership. Includes the privilege of attending discussion meetings and study classes in hundreds of localities. Dues, \$1.00 monthly.

Please keep these changes in mind when considering your plans for propaganda meetings and lectures.

Information for Those Who are Seeking



If you wish to know more about the AMORC and its teachings, principles and special benefits, you will not place yourself under any obligation by inquiring and asking for literature. A sincere desire to perfect oneself and advance in the ability to master conditions in life and assist others to do so, is the important requisite.

If you live near any of the following Divisional Secretaries, you may write to them or call on them. If you do not live near any of them, write to the headquarters of AMORC at 843 Octavia Street, San Francisco, California, and you will be advised of the nearest branch of our work.



For the South-eastern District: Divisional Secretary of Amorc, P. O. Box 676, Tampa, Florida.

For the Southern District: Miss Olivia Robinson, 1011 Hammond Avenue, San Antonio, Texas.

For the Eastern Division: Mr. Louis Lawrence, 361 West 23rd Street, New York City.

For the Central Division: Dr. Charles Green, May Building, Pittsburgh, Pa.

For the North-eastern Division: Mrs. Marie Clemens, 25 Peterboro Street, Boston, Mass.

For the New England Division: Mr. A. S. Edwards, P. O. Box 1083, Waterbury, Conn.

For the Midwest Division: Mr. Fred D. Walker, P. O. Box 319, Arkansas City, Kansas.

For the Western Division: Headquarters at 843 Octavia Street, San Francisco, Calif.

For the Canadian Division: Mr. J. B. Clark, c/o

Amorc Headquarters, 413 Granville Street, Vancouver, B. C., Canada.

For the British Division: Mr. Raymund Andrea, c/o 63 Egerton Road, Bishopston, Bristol, England.

For the West Indies Division: Grand Lodge, P. O. Box 36, San Juan, Puerto Rico.

For the East Indies Division: Grand Lodge, P. O. Box 31, Sourabaya, Java.

For the Scandanavian Division: Grand Lodge (Mr. Svend Turning), Kildevaeldsgade, 74, Copenhagen, Denmark.

For the Mexican Division: Jose W. Cervantes, Grand Secretary, Apartado Postal, 2763, Mexico, D. F. Mexico.

Other Foreign Divisional Secretaries can be reached through the American Headquarters at 843 Octavia Street, San Francisco, Calif.

Special Notices

The Grand Secretary of the Grand Lodge of Massachusetts wishes us to announce that the work in that state is continuing with increasing interest and activity. The first Grand Master of that Jurisdiction is still at the helm and most of the original officers are still on the Council. The membership has increased in the past year and the same temple with Lodge rooms and Library are occupied by the Grand Lodge. Those living near Boston should visit the Temple at 739 Boylston Street and enjoy the many privileges there.

The New York Grand Lodge reports several plans for the increase of membership this Fall and it is expected that the Imperator will visit the city and conduct some public lectures. The Grand Lodge still occupies the very large building in which was located the Supreme Lodge for many years at 361 West 23rd Street. The Grand Master was recently elected for the sixth consecutive term and most of the Supreme Councilors are those who assisted in establishing the first Lodge in this country. In fact, the New York Grand Lodge has on its list nearly all of the original staff of Supreme Councilors as officers or members. Visitors are always welcome at this Temple.

The Grand Lodge of the West Indies, located at Puerto Rico, has decided to establish a Latin Branch

of the National R. C. Lodge for the purpose of disseminating the teachings of the Order in the Spanish language. The membership in the West Indies has grown to such an extent in the past year that the Grand Lodge has also decided to establish a Latin branch of the Universitas Illuminati. All those living in Spanish speaking countries are invited to communicate with the Grand Secretary, P. O. Box 36, San Juan, Puerto Rico.

The several Lodges throughout Mexico are all united now in the one Jurisdiction of Mexico and the Grand Lodge in Mexico City, which is one of our oldest foreign branches on the North American continent, solicits inquiries. Those living in Mexico should write to the Grand Lodge, as per address given in the list of Divisional Secretaries, for information about the nearest Mexican branch.

In California the Supreme Lodge remains active with rapidly increasing work at its new Temple at 843 Octavia Street. Enlarged offices, a beautiful reading room with the newest occult, metaphysical and mystical books added almost weekly, and a staff always present during the day to advise and help, extend a real invitation to all visitors and inquirers. The visitors at this Lodge were numerous during the month of June and many more are expected during July.

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